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NOTES ON THE ANALYSIS OF GENESIS XXXII.-L.*

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There can be no doubt in the mind of critics that we have in Gen. XXXII. 1-3 and 4-13 respectively E's and J's story of Mahanaim, though the question must doubtless be considered still open whether, as Wellhausen holds, E in ver. 3 really takes the name **מַחֲנֵים** as a singular with locative ending (cf. **מַחֲנֶה** 3a); or whether, as Dillmann maintains, E as well as J understood it as a dual, his own host and God's being the "two companies." There seems to be, however, a general and very natural tendency to react from the stringency of Wellhausen's analysis, in the excision of portions like vs. 10-13, from a context with which they agree in style and language, on the ground of difference in subject-matter and point of view. Dillmann's inclusiveness, which has strong support in the practical identity in vocabulary, phraseology and style, of passages such as Gen. XII. 10 sqq., XVIII. 23 sqq., etc., with the rest of J, is apparently and perhaps justly gaining in favor. Nevertheless in the case of vs. 10-13 I am obliged to side with Wellhausen in attributing the verses to J². The reference to XXXI. 3 is not decisive; the new etymology of Mahanaim, ver. 11, might have stood originally in J side by side with that of ver. 8. "Jordan" even, ver. 11, can perhaps be explained, if "Jabbok," v. 23, is from E, as an inconsistency of J with his own situation; but over and above these formidable objections to the authenticity of the passage comes ver. 13 undertaking to give the language of Yahweh's promises to Jacob and quoting a combination of XVI. 10 and XXII. 16, both certainly of origin subsequent to the union of J and E, and neither addressed to Jacob. If any promise of the kind was given to Jacob in J we should be driven to assume that it stood originally in ch. XXVIII. and has disappeared without any special reason, and to make the further assumption that J had a narrative of the theophany at Bethel

* See HEBRAICA, VII., 1, 2 and 3, and the author's *Bibles within the Bible*. Student Pub. Co., Hartford, Conn. (In press.) Also *Journal of Bibl. Lit.*, IX. 2, 1890.

The author may be permitted to insert here a communication from Dr. Karl Budde, of Heidelberg, on the subject of the evidence from Deut. iv. 32 sq. in favor of an Elohistic creation story of J² underlying the present Gen. I., in the preceding article, HEBRAICA, VII. 3, p. 222, which arrived too late for insertion in that number. Dr. Budde writes: Ein schöner Beweis..... ist wieder Ihre schöne Beobachtung an Deut. iv. 32, die mir ganz neu war. Ich bin ganz mit Ihnen derselben Meinung, dass dies einzige **כִּרְאָה** bei D zusammen mit **אֱלֹהִים** eine vollkommene Erklärung eigentlich nur in einer früheren Fassung von Gen. I. 36 sq. von der Hand eines J² finden kann (vgl. **כִּרְאָה** auch Ex. xxxiv. 10, soviel ich sehe, von spät-jahwistischer Hand). Das ist wirklich sehr überraschend und für mich eine grosse Genugthung.

already previous to this time, which is, to say the least, extremely doubtful. The sermonic tone of the passage has been pointed out by Wellhausen.

The two clauses 14a and 22b are practically identical. Their assignment severally to E or J will depend upon that of vs. 14b-22a; for 22b is inseparable from 22a. Now it is true that all critics agree in attributing 14b-22a to E, partly on the ground that in ver. 22b we are brought back to the point of 14a and partly because 22b knows of only one "company," and to controvert this unanimous opinion may seem hazardous; yet as the analyses of ch. XXXII. heretofore advanced confessedly involve very serious difficulties in ch. XXXIII. or *vice versa*, the reader's attention may reasonably be invited to certain evidence for assigning vs. 14b-22 as well as vs. 4-9 to J.

The first of the two arguments above cited in favor of 14b-22a as E's is readily met by simply connecting 14a with ver. 3, the nearest E section. We are then indeed brought back to the same point in ver. 22 as in ver. 14a (ver. 3), but this only makes vs. 4-9, 14b-22 = vs. 1-3, 14a, not 4-14a = 14b-22. The second assumes that J would not have written **במחנה** (ver. 22) if he had previously spoken of *two* camps. Wellhausen (*Comp. d. Hex.*, p. 45) translates in ver. 22 "in Mahaneh." But supposing Wellhausen to be wrong and that the allusion is indeed to Jacob's double camp on the northern shore, the author had no alternative but to express himself in this way in order to present the intended contrast between the band which crossed the river and that which remained behind. If the author meant "in this party rather than in that," he could not have said **במחנים**, for this would have been taken as the proper name. On the other hand he could say without real ambiguity **במחנה** "in the camp," meaning thereby Jacob's personal following in contrast with the **מנחה** which passed over in advance. And here it would be more natural to use the singular even though this camp was a double one.

Certainly neither of the above arguments, nor both together, can be considered as establishing authorship by E as against any considerable evidence for J. Let us see what there is to be urged on this side. Be it first observed that whether 14b-22 be J's or E's, in neither case does this passage form the parallel to vs. 4-9; for XXXIII. 8, which certainly refers to and must be connected with, XXXII. 14b-22, requires us to assume that this "company" which Esau "met" was not a first embassy, but a second one. Otherwise we must suppose that Esau was already *en route* without having received any notice of Jacob's arrival. Still more plainly it appears from ver. 18 that Jacob knows Esau to be *en route*, for the servants are given instructions for "when Esau meeteth thee." We must understand this to be a reference to ver. 7 or else supply the equivalent. Again XXXIII. 10 and 11 are certainly doublets, from which it appears that both J and E related the sending the one a **מנחה** the other a **ברכה** to Esau. If then we separate XXXII. 14b sqq. from vs. 4-9 we find ourselves at best obliged to supply a first half of the

story to E and a second half to J. Dillmann points indeed to שרה ארם in ver. 4 as a relic of an E version of vs. 4-9, but as we are by no means obliged to suppose that E had any narrative of this first embassy these two words, which are readily explicable as a mere gloss to ארץ שעיר, or which might have come from quite a different connection, form a very inadequate foundation for any positive assumption. It clearly appears that there can be no argument here from duplication, for if 14b sqq. did not originally follow upon vs. 4-9 we are obliged to suppose that something of equivalent meaning did. So far then as appears from the story in ch. xxxii. it might equally well be J's or E's version of the sending of a present to Esau which is preserved to us in xxxii. 14b sqq.

But let us turn to xxxiii. 8-10. Here we have most undeniably a play upon the name Peniel, just as in xxxii. 4-9 upon Mahanaim. To the author's mind the traditional interpretation of the clause, "as one seeth the face of God." i. e., *tam benignam*, an interpretation which even Dillmann adopts, is an absurdity. The point of the comparison to which all of xxxii. 14b-22 and xxxiii. 8 sq. has been leading up is that as the worshipper "before God" presents his מנחה and is accepted (Gen. iv. 2-7) so Jacob seeks to "appease" Esau "with the מנחה which goeth before him; afterwards he will see his face and peradventure will be accepted" (xxxii. 21). Hence he can say when the result has followed his expectation. "If now I have found grace in thy sight then receive my מנחה at my hand; forasmuch as I have seen thy face as one seeth the face of God (cf. Ex. xxxiv. 20b) and thou wast pleased with me." The connection of xxxiii. 8-10 with the whole passage descriptive of the מנחה and above all with xxxii. 21 is absolutely undeniable. Dillmann even, who assigns xxxii. 14b sqq. to E, attempts to separate ver. 21, explaining it as inserted by R from J, but the verse cannot be disconnected from the context. Throughout xxxii. 8 sq., 14-22; xxxiii. 1-3, 6-10 there is the same underlying idea, the shrewd disposition of Jacob's forces in view of the 400 men.

On the other hand, much as it may interfere with the smoothness of analysis, the linguistic and stylistic marks of xxxiii. 8-10 are too strong to be ignored. Dillmann is certainly right in insisting that none but J could have written twice here מנחה and once על כן, and we might now add that it is J who speaks of the divisions of Jacob's retinue as מחנות, xxxii. 4-9, 22; xxxiii. 8, and J who speaks of the present as a מנחה (cf. ver. 11, ברכה). Moreover ver. 11, unless we abstract from it the middle clause without reason, must certainly be E's (cf. ver. 5 and אלהים), and this compels us to assign its manifest doublet, ver. 10, to J. I see no escape from the conclusion that xxxii. 14b-22; xxxiii. 8-10 are J's as well as xxxii. 4-9.

Turning now again to xxxii. 14b sqq. and critically examining the language we find indeed nothing decisive either way, yet all the peculiarities which do appear favor the authorship of J. מנחה, vs. 14b and 20, must be contrasted

with **ברכה**, xxxiii. 11. **תישים**, ver. 15, is found only in J, Gen. xxx. 35, and **רחלים** in the same verse only in J, Gen. xxxi. 38. The words may be considered characteristic although here unavoidable terms, in the sense that J displays a greater interest than E in the shepherd's art and shepherd scenes, and greater familiarity with shepherds' terms. **צדר**, vs. 17 and 20 (four times), is found only in J, Gen. xxix. 2 *bis*, 3, 8; xxx. 40; xxxv. 21 (E has **צאן**). **אולי**, ver. 21 (cf. Gen. xviii. 24, 28; xxiv. 5, 39; xxvii. 12; xliii. 12); **נשא פנים**, ver. 21 (cf. Gen. xix. 21 (iv. 7?)); **גם הוא**, ver. 19 (cf. Gen. iii. 6; iv. 22, 26; x. 21, etc.); **מחנה**, ver. 22 (cf. ver. 8 sq.; xxxiii. 8); are also worthy of note.

From the above analysis it appears that JE presented in his narrative of the meeting and reconciliation of Jacob and Esau only the merest traces and fragments of E, and this no doubt corresponds to the original proportions of E's account relatively to J's. We have no right to assume that E presented a duplicate of everything in J, but must supply the gaps as briefly as is consistent with subsequent references in E's narrative. Acting on this principle we gather from xxxiii. 11 that Jacob had sent a gift (**ברכה**) to Esau, "to the field of Edom," accompanied perhaps with a message like Gen. l. 17, and that Esau had therefore come to meet him. Further assumptions are gratuitous.

In ver. 23 sq. we have two contradictory statements, one that Jacob "passed over the ford of Jabbok," and one that he remained behind, but sent over his retinue. The latter stands connected with the story of the nightly wrestling. Ver. 23, on account of **שפחות** and because J alone (ver. 7 sq.) furnishes a motive for a crossing at night, must be assigned, at least in part, to J, and Dillmann reasons that because the clause, "and passed over the ford of Jabbok," stands connected with this verse and not with ver. 24a it must be J who brings Jacob to the southern bank at this point and consequently leaves no room for the story of the wrestling, for this is certainly enacted on the *northern shore* (cf. ver. 24 sq.). But this reasoning is not conclusive; for the datum, "and he passed over the ford of Jabbok," is all that is introduced into the *Hauptbericht* from the parallel source, **ויקחם** being a mere resumption by JE² of the thread of ver. 23. This datum had to be inserted here and could not be inserted in ver. 24 since Jacob could not then have been "left alone" (ver. 25). In other words, if JE² had before him the parallels,

J.

And he took his two wives, etc., and sent them over the stream.

E.

[And he took his household(?) and [he] passed over the ford of Jabbok.

he was obliged, in order to connect with ver. 25, to put first the item, "and passed over the ford of Jabbok," and afterward the item, "and sent them over the stream," whether they stood as above in the originals or *vice versa*.

If now "Jordan" in ver. 11 be original with J, it appears highly improbable that the name Jabbok should have occurred in the same document immediately

after. The present writer, however, rejecting ver. 11, cannot of course lay stress upon this point. Whether J had originally the clause, "and passed over the ford of Jabbok," or "and sent them over," etc., must depend upon whether ver. 25 is assigned to E or J.

It may seem as if E's authorship of vs. 25-32 was conclusively established by the assignment of xxxiii. 8-10 to J, for the author is not of those who believe that the two aetiologies of Peniel in xxxii. 31 and xxxiii. 10 can both be assigned to the same document. I am indebted to Prof. G. F. Moore, of Andover, for the suggestion that ver. 31 is perhaps separable from its present context. Here in fact is to be found in my opinion the solution of the many difficulties with which the analysis of chs. xxxii. sq. is surrounded.

Nearly all critics (Dillmann excepted) feel compelled to assign vs. 25 sq. to J for reasons doubtless familiar to the reader. Of these, however, the most important is the fact that it is J, not E, who from this point on (changes of R in view of xxxv. 9 sq. excepted) adopts the name Israel.

Apparently ver. 31 stands very closely related to the context, although it might be questioned whether "I have *seen* God" was a suitable expression to describe the encounter just related. Certainly the stylistic form of the verse is E's (cf. for this elliptical form xli. 51 sq.; Ex. xviii. 4; cf. also ver. 3 and contrast xxxiii. 17), though פנים אל פנים (Ex. xxxiii. 7) cannot in the author's view be cited in favor of E. But the fatal objection to regarding the verse as standing in its original context here is that the scene of the encounter is certainly Mahanaim on the northern bank of the Jabbok, and not Peniel on the southern. Cf. xxxii. 23 sq.; xxxiii. 10. The encounter of vs. 25-30 then is not so much a parallel, as suggested by Wellhausen, to the meeting with Esau, but to the meeting with the angels of God at Mahanaim, vs. 1-3. It is not Peniel at all that the author has in mind originally, but the word-play is upon *Jabbok* and *Israel*. The scene of vs. 25-30 is Mahanaim. In E's narrative of Peniel the meeting was doubtless some appearance of God to Jacob, assuring him of a peaceful reception by Esau (cf. xxxi. 24), from which all that now survives is ver. 31. The original context was perhaps quite similar to the present, though scarcely so anthropomorphic, but the scene of ver. 31 can only have been Peniel on the southern bank. Whether פניאל of ver. 32 in contrast with פניאל of ver. 31 can be taken as marking an original distinction of authorship is doubtful, but certainly there can be no good ground for attributing ver. 33 to R merely because it displays an unmistakable resemblance to J. The language and style of all the passage 25-33 *except* ver. 31 are also that of J. שחר, vs. 25 and 27, איש of the superhuman being, ver. 25, על-כן, ver. 33, are characteristic; the unwillingness of the elohim-being to be seen by day light (cf. ii. 21; xix. 15) and the resemblance of the story in its anthropomorphic conceptions to Ex. iv. 24-26 also speak for this author.

In ch. XXXIII. vs. 1-3,4a are universally recognized as J's on account of the 400 men (XXXII. 7) and **שְׁפָחוֹת**. Vs. 4b,5 and 11 are with equal unanimity and for obvious reasons assigned to E, whose narrative accordingly must have been quite brief.

After the theophany at Peniel Jacob meets Esau, "who fell on his neck and kissed him." Esau inquires concerning the women and children (and the present?) and is prevailed upon by Jacob to accept his gift.

Verses 18-20 are now recognized as E's with the exception of **כָּבֹא מִפָּדֵן** **אֵרֶם** = R and with the addition of **מִצְבֵּה וִיכָן** in ver. 20. The conjecture of Wellhausen (*Comp.*, p. 316) of **שָׁלֵם** for **שָׁכֵם** in v. 18 is attractive, but cf. XXVIII. 21, of which the narrative just ended of Jacob's meeting with Esau was the fulfillment.

With regard to ch. XXXIV., Cornill (*Zeitschr. f. Alt. Wiss.* XI. 1) seems to have uttered the last word of analytical criticism; but his argument for connecting XXXV. 14 with ver. 8 is not convincing. If the verse was obnoxious to R we can understand his omitting it but not his appending it to P's Bethel story. In fact it is hard to find a reason for its introduction into a Bethel story unless it originally referred to the *maçgebah* at Bethel. The clause "In the place where he spake with him" is to be eliminated from ver. 13 (cf. XVII. 22) as dittographic, but not from this verse, since here it is required to locate the *maçgebah*. The *maçgebah* then memorialized not a grave (ver. 8) but a theophany. **מִצְבֵּת אֵבֶן** is remarkable, but cannot possibly be assigned to R who makes it his business rather to obliterate than to define the *maçgeboth*. (Cf. XXXIII. 20). But why should it be deemed inappropriate in J? This author alludes indeed but rarely to *maçgeboth*; still there is reason to think his narrative does contain allusions to them (cf. XXXI. 25,49 E, Josh. iv. 3,8); J hence might naturally introduce such an explanatory clause. But in E it is scarcely conceivable. I incline to think rather with Kuenen that we have here the relic of J's account of the theophany at Bethel, upon which Hos. XII. 5 and the narrative of P, XXXV. 9sq. are based, and from which the J elements of XXVII. 11sq. were taken. The narrative then stood originally at this place and comprised XXVIII. 13sq.,16, then XXXV. 14; XXVIII. 19.

The JE verses which follow, viz., 16-18, I judge to be from the same source and connection. "And they journeyed from Bethel" does not stand very well so directly after the command in ver. 1 (E) "Go up to Bethel and dwell (**וַיֵּשְׁבּוּ**) there." Ver. 17 seems to refer quite pointedly to XXX. 24 (J). We know from XXXIII. 2 and other passages that J must have related the birth of Benjamin after Jacob's return. We do not know this of E, but on the contrary P, vs. 25sq., describes it as taking place in Paddan-Aram. If P had any authority for this statement it can only have been E. This would, of course, exclude vs. 16-18

from this author. Vs. 19sq. on the contrary, are certainly E's (cf. "Jacob" with "Israel," v. 21, and the **מַצְבֵּה**) but these verses may at least equally well be regarded as parallel to 16-19 (cf. **וּמְתָה** ver. 9) Vs. 21sq. are of course to be assigned to J with all critics. We may then perhaps assume that J alone brought Israel on his journey toward the south, E regarding Bethel as his dwelling-place (cf. "Dothan" xxxvii. 17), J locating it at Hebron (xxxvii. 14).

In ch. xxxvii. a proper division of the material avoids all difficulty in the analysis. Vs. 12,13a must be J's on account of "Israel;" 13b from **וַיֹּאמֶר לוֹ הֲנִי** and 14a should be assigned to E on account of the expression just quoted (cf. xxii. 1,7,11, etc.); 14b then joins without break upon 13a and ver. 18 follows with only the subject "his brethren" to be supplied in place of "they." Vs. 15-17 on the other hand follow just as naturally upon 14a, though perhaps we should supply **וַיִּשְׁלַחְהוּ** or the equivalent. The verses explain how Joseph comes to be so far from home as to be beyond help even when Reuben desires to restore him to his father. He was not originally expected to go far from home (Bethel ?) but not finding his brethren in the vicinity he is directed to the comparatively distant Dothan. In J he is expected originally to go to a much greater distance.

The first clause of ver. 25 is essential to the story of E, for it explains how Joseph could be "stolen away" (xl. 15) by the Midianites without the knowledge of Reuben (ver. 29) or the brethren. While they are occupied with their noonday meal the Midianite merchantmen pass by unobserved, and hearing Joseph's cries take him off to Egypt.

There is no reason to suppose that the "pit" appeared at all in J's version. Judah interferes (ver. 21) with the plot of the brethren against Joseph, "delivers him out of their hand" protesting against their cruelty. While thus engaged in dispute they see a passing company of Ishmaelites and compromise by selling him into slavery. The explanatory clause in ver. 23 **אֶת-כִּתְנַת הַפָּסִים אֲשֶׁר עָלָיו** may be redactional or a fragment of J; but in neither case need the perfect continuity of E in vs. 10sq.,22-25a,28a (to **הַבּוֹר**), be interrupted. The presence of **וַיַּעַל** in ver. 28 alongside of **וַיִּמְשְׁכוּ** is not a sufficient reason for assuming a parallel in J.

In ver. 32sq. **וַיִּשְׁלַחוּ אֶת-כִּתְנַת הַפָּסִים** and **טָרַף טָרַף יֶסֶף** are from J, the latter being a duplicate of the first part of the verse; this can only be E's, on account of ver. 20, while **טָרַף וְגו'** must be J's on account of xliv. 28. With the exception of **וַיִּמְכְּרוּ אֶת-יֹסֵף לִישְׁמַעֲעִלִים בְּעֶשְׂרִים כֶּשֶׁף** in ver. 28, of these two clauses in 32sq. and of ver. 34, vs. 28-36 are exclusively from E.

Few chapters afford so perfect an example as this of an analysis of JE to be carried through on really conclusive evidence. It is a pity to introduce confusion by a misplaced clause or two.

Gen. XLI. 30-XLII. 7 affords a very difficult problem to the analysis. There does not indeed seem to be adequate reason for dividing the two dreams of Pharaoh, of the cattle and the ears of corn, to J and E respectively. E has in chs. XXXVII. and XL. in each case a pair of dreams, and unless we are prepared to discard as redactional vs. 25sq. and 32 we must admit that this was here also the case. The middle clause of ver. 14, which presupposes J's form of the narrative (ch. XXXIX.), is, of course from J; and it is possible that here and there a word may have been taken by JE² from the parallel narrative which J doubtless afforded. Otherwise in vs. 1-30 I see no reason to suspect the presence of J. Ver. 31, however, is almost certainly a doublet of ver. 30, and כָּבֵד is characteristic of J (cf. XII. 10; XLIII. 1; XLVII. 4, 13). Vs. 32sq. again are certainly from E (cf. XXII. 8), and the latter verse carries with it ver. 39 (cf. נָבַן וְחָקַם ver. 33 and 39).

In 34sq. we begin to meet real perplexities. The first clause of v. 34 has no relation to the rest of the verse, and the three consecutive וַיֹּאמֶר פֶּ' אֶל יֹסֵף in vs. 39, 41, 44 can scarcely be original. The best clew for analysis which I have been able to find is XLVII. 13sq. (certainly J's) where a sentiment in decided contrast to the humane feeling of v. 36 comes into very plain view. To the author of XLVII. 13sq. the famine of the unfortunate peasants is purely an opportunity for the aggrandizement of Joseph and Pharaoh at their expense. His interest centers not at all in the "great deliverance" by which "much people are saved alive," XLV. 5b, 7; L. 20 (E), but in the shrewd corner in wheat effected by Joseph and Pharaoh, where Pharaoh furnishes the capital and Joseph the foresight. Through this combination a decidedly Jewish bargain is driven with the starving people. Vs. 35a, 36, according to this view, would belong to E; and ver. 35b which is the statement of a plan for getting the crops under Pharaoh's control, and for keeping it "in the cities" whither in fact we find Joseph removing the people in XLVII. 21 when the famine comes on, must be J's. It seems in fact to be J who is impressed with the phenomenon of the congestion of the population of Egypt in the cities and the despotic landlord system. Again the tax of the fifth part in ver. 34 is conceived as a special rate enacted temporarily in years of extraordinary yield, to meet an imminent public danger. But in XLVII. 24 the "fifth" is a permanent tax, imposed in perpetuity after the years of plenty and famine are over, and not apparently regarded by the people as excessive (XLVII. 25). The difference is no doubt reconcilable, but makes the assignment of ver. 34 (except first clause) to E, more probable. After the יֵעֵשׂ פְּרָעָה (=J) we should probably supply the word now apparently corrupted in v. 56, which LXX. render σιτοβολῶνες and the revisers "storehouses." In place of ver. 36 should be perhaps some outline of the plan followed in XLVII. 13sq.

Ver. 37 might belong to either document, but ver. 38 is to be assigned to E on account of the prophetic character attributed to Joseph and the connection with

ver. 33, and this verse may carry the preceding with it. Vs. 39sq. are from the same writer (cf. v. 33 and observe **אחרי** instead of **כי-על-כן** רק, ver. 40, although more frequent in J occurring also in E, Gen. xx. 11. Vs. 41-44 are manifestly parallel to 38-40, still we have twice consecutively **ויאמר פ' אל יסף**, but there is not the same objection to assigning both of these to the same document as in the case of vs. 38 and 41, since here Pharaoh's address is interrupted by the relation of a number of actions. **נתתי אתך** might be cited in favor of identity of vs. 41 and 43 with ver. 33, but the expression is the most natural one for J to adopt as well as E, for the expression of his thought; and the resemblance of this expression is more than outweighed by the word connected with it, **ראה**, which occurs nowhere in E, but in J repeatedly; cf. Gen. xxvii. 27; xxxi. 50; Ex. xxxiii. 13. Again it is in J that Joseph is made to "run" from the dungeon into Pharaoh's presence and the transformation of his dress and personal appearance has therefore more significance in this narrative. Finally it is J, never E, who take a special interest in priests and priestly connections for his characters. (Cf. ver. 45 [J]; xlvii. 22,26; Ex. ii. 16sq.; xix. 22,24.) The garment of byssus with which Joseph is clothed is a *priestly* garment.

Ver. 44 follows better, as has been shown, after 43 than after 39sq. and its hyperbolic figure is quite characteristic of J (cf. Ex. x. 26; xi. 7). Ver. 45 must be J's as the mention of an alliance of this kind is highly improbable in P and the variants Potiphar (E, xxxvii. 36) and Potipherah can scarcely have stood for different persons in the same writing. Ver. 45c seems to connect itself with the narrative of P which here (in 46a) comes in with its usual data of age. Ver. 45c is in any case parallel to 46b which has the phraseology of J. Ver. 46b in turn connects immediately with ver. 48, where the plan of collecting food "in the cities" is followed, which appears also in v. 35 and xlvii. 21 (J). Ver. 47 thus falls into place in the narrative of E after ver. 40, and it does not appear that anything is missing. Ver. 49 affords difficulty as **חרל** speaks strongly for J; but the verse itself seems to be a doublet of 48 and the expression "as the sand on the seashore" is more characteristic of E. (Cf. I Kgs. iv. 20,29 E, with Gen. xiii. 16; xxviii. 14, J). On the whole the verse (or a part?) may better be assigned to E; likewise 50a, 51-53 on account of **אלהים**. Ver. 54a stands connected with 55,56sq. where the thought stands in strange contrast with 54b, this latter regarding the plenty of the people as Joseph's triumph, and vs. 54a,55,56b, making their necessity his opportunity. In the portions omitted in the extrication of this J element, viz., vs. 53,54b,56a,57 = E, the contrast is between all other countries and Egypt. In J the contrast is between the helpless distress of the starving people and Joseph's overflowing granaries. We are not informed of the condition of other countries until xlii. 5; xlvii. 13-15, where we learn—quite unnecessarily if xli. 54b,56a,57 have already stated the case—that the famine extended to Canaan as well as Egypt.

In XLI. 30-57 we have therefore a tolerably complete narrative in each of the prophetic documents. In XLII. 1-7 we have again only fragments of J, apparently because of the close similarity of the two sources at this point. The superfluous **וַיֹּאמֶר** of ver. 2; ver. 4b (cf. ver. 38 and XLIV. 29); ver. 5 (cf. "Israel" with "Jacob" in vs. 1-4); the middle clause of ver. 6 (Joseph as corn-dealer, cf. XLI. 56, rather than governor of the land), and ver. 7 (except the clause "and spake roughly to them," displaced from ver. 9; cf. ver. 30 sq., E, with XLIII. 7; XLIV. 18 sqq., J) are the only traces of J suggested; but these suffice to give the substance of the subordinate source. The writer acknowledges a disposition to overlook the **וַיֹּאמֶר** of ver. 2 as insignificant, and to consider 4b an explanatory gloss derived from ver. 38, ver. 5 being the real beginning of J's narrative. The absence of Benjamin requires no special explanation after XXXV. 16 sqq. (cf. XLIV. 20) and ver. 5b gives the occasion of the brother's visit in a way that seems to exclude any other, 5a joining directly upon XLI. 56. Ver. 11a may also be a trace of the conversation referred to by XLIII. 3 sqq. and XLIV. 18 sqq., as it seems to be a doublet (cf. ver. 13) and to be excluded by the report of ver. 31 sq. The contrast in conception of J and E in this passage is accordingly: In J, the famine invading Canaan the sons of Israel come among the rest of Joseph's customers. He knows them, but contents himself with friendly inquiries; finally, however, insisting as a condition of further purchases that they shall bring Benjamin. In E, all countries except Egypt being famine-stricken, Jacob despatches the ten brethren to Egypt to "the governor of the land," who is Joseph, to obtain permission "to traffic in the land" (ver. 34). In the presence of the governor they prostrate themselves, which recalls to Joseph his dreams (XXXVII. 6-10); he accuses them and treats them as spies, but finally releases all but Simeon, who remains a hostage for the bringing of Benjamin.

The passage XLVII. 13-26 is generally ascribed to J, "with traces of E." I have been unable to discover any trace of E, but on the contrary am at a loss to perceive any reason for doubting the unity of the section. In vs. 13-15 the seat of the famine is "Egypt and Canaan" as in J in XLI. sq. and ver. 4, not "all the earth" as in E, XLI. 54b, 56a, 57. Joseph is the dealer in grain personally, as in XLII. 6. The people of Egypt are starving, contrary to E's representation, XLV. 18 sqq. The priests are favored, and in ver. 26 an antiquarian interest appears as the occasion for the narrative. Cf. II. 24; XXXII. 33.

The language bears the plainest marks of J, **כָּבֵד**, ver. 13; **הַנִּמְצָא**, 14; **תָּם**, 15, 18, *horses*, 17; **קָעָה**, 21; and **יָדוּת**, ver. 24, are considered by Dillmann characteristic. **מִקְנֵה הַצֹּאן וּמִקְנֵה הַבָּקָר**, ver. 17, is found only in J, Gen. XXVI. 14. **נָהָל** *ibid.* only in Gen. XXXIII. 14. Ver. 21b recalls XIX. 4.

גבול מצרים is characteristic of J (cf. Ex. vii. 27; x. 14,19). רק, vs. 22,26, is much more frequent in J than in E. מציא חן בעיני, ver. 25, occurs in J *passim*, in E nowhere. The mere occurrence of חזק, ver. 20, after כבר, ver. 13, is entirely without weight against such an array.

In other chapters of Gen. xxxii.-L. the analysis of the present writer does not substantially differ from that of Kautzsch and Socin.